



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING

No. 23.

NEW-HAVEN, SATURDAY, NOVEMBER 3, 1827.

VOL. XII.

### Missionary Intelligence.

From the Vermont Chronicle.

#### LETTER FROM MR. BIRD.

Extract of a letter from the Rev. Mr. Bird, of the Palestine Mission, to the Rev. Mr. Kimball, of Townshend, Vt. dated Beyroot, May 2d, 1827.

"It has been with no small gratification that we have witnessed the late formation of so many associations of Christians auxiliary to the American Board. We hope the one you mention in your County, will not be behind the others in their zeal for building up the kingdom of our Lord Jesus Christ.

I think I have suggested to your consideration, in a former letter, the Tract written by the Bombay missionaries, some years since, in which a reasonable calculation is made of the labor and sacrifice necessary to bring the heathen within the sound of the gospel in the course of 20 or 30 years. You have read the Tract, and have doubtless wondered how the Christians of America could possibly excuse themselves from making the trifling sacrifice there specified—how any person, who professes to have given up all for Christ, could possibly refuse to bear his proportion of sacrifice to accomplish the last command of Christ, when this accomplishment has been so evidently shewn to be within his reach. No doubt you feel, that when the churches shall come out of this state of plain disobedience in which they are at present, they may expect that God will receive them, as he always did his ancient people, when they returned from their idolatry—that they may expect, not the mere ordinary outpourings of the Spirit of Grace, but frequent returns of the day of Pentecost. You will not, therefore, be in the least discouraged by what I am about to write, as it I were increasing this work beyond the hope of accomplishment.

I am going to add to the missionary field all those portions of the globe that are overspread by churches not Protestant, especially that of which the Pope of Rome is the head; so that instead of 200,000,000 of Christians to unite in the vast work of converting the world, we have left at most, only 60,000,000, or rather, instead of 600 millions to whom the gospel needs to be sent, we have 740 millions. There is indeed a shade of difference between the besotted heathen and those who know the name of Christ, and that he was crucified for men, but the difference will not appear so great if we are assured that these very Christians are but another class of idolaters.

The use of images and pictures in the churches, introduced under the specious plea of honoring God and assisting in his worship, prevails, you know, in all the East, and from whatever motive they may have been introduced originally, and however cautious some individuals may be to lift their hearts from the image on earth to the original in heaven, yet it is a fact, not denied by these Christians themselves, that the common, ignorant multitude pay their worship to the image itself. It is also evident, to any one who perceives their manner in their acts of devotion, that the best of them have little or no thought beyond the idol.

But that these people do actually worship the images themselves, can no more be denied than it can be that they believe in the Trinity, for one is as plainly taught in their catechisms as the other. In a Catechism I purchased in Malta, are these questions and answers, viz.: "Why do we adore as holy the cross on which our Saviour died?" Ans. "Because Jesus Christ has sanctified it by the touch of his most holy body, and his most precious death." Quest. "Must we adore also all the images of other crosses?" Ans. "We must adore them."—Is not this idolatry?—You know also what they teach respecting the Lord's Supper, that it is not only the real body and blood of Jesus Christ, in such a sense too that every communicant who receives the least crumb of the bread, receives both the blood of Christ, and his whole body complete in every part, but that it is also his human soul and his divine nature in perfect union with the body as before his death. To this bread therefore, they pay all divine honors without scruple. Is not this idolatry?

You know too, what extravagant notions they have of the holiness and power of the Virgin Mary, calling her "the Mother of God," and "Queen of Heaven and Earth." I here give you a specimen of one of their prayers to this goddess, which I have taken at random from an Arabic Psalter before me, printed at the Mount Lebanon press, and used in all the churches and schools. They call her the Lady as Christ is called the Lord.—"O Lady, accept the prayers of thy servant and save me from all distress and sorrow. All my life has been spent in sin. But the spirit is willing though the flesh is altogether defiled, my thoughts impure, and my works corrupt. I am truly and altogether a sinner, and worthy of judgment and condemnation. Whither shall I go, and to whom shall I fly but unto thee, O thou spotless Lady; save me through thy grace." Certainly those who have no other refuge than a woman to flee to, are as hopeless of salvation as the heathen.

But to see still further, in what a hopeless state

these churches must be, look at the liberties they have taken with the word of God, especially with that most permanent and important part of it the Ten Commandments. Who but men that had entirely forsaken God, would have dared to say and teach to small and great that the 1st Commandment is, 'Thou shalt have no other Gods before me; the 2d, Thou shalt not take the name of God in vain; 3d, Remember to keep holy the feast days; 9th, Thou shalt not covet thy neighbor's wife; 10th, Thou shalt not covet thy neighbor's goods.' These Commandments I have written down verbatim from the Catechism already mentioned. The Arabic Psalter contains the decalogue in exactly the same words and order, but in the 3d, it specifies the Sabbath as well as the feast days, that ought to be kept holy, and says "*these are the Ten Commandments as God wrote them upon two tables of stone.*"—The Roman Catholic Church permits none of the common people to read the Scriptures, except by a written permission from a Bishop or Confessor, and all which these miserable people are permitted to hear of the Gospel is in the churches, and this very generally in an unknown tongue.

A doctrine most often repeated and insisted on by papists, is that "*the church can neither deceive, nor be deceived.*" and the effect of this maxim is, that whatever is said by a *priest*, would be disputing the authority of *the church*. They confide in the church, but have no security of knowing what the church says. Their faith is, they say, that of the church, but what that faith is, in very many particulars they do not pretend to know. The whole mass of priests and people seem to feel entirely satisfied with their own and each other's state, if they are tolerably moral in their lives, and can say "I believe whatever the church believes." A single native of these countries who could sit down and converse on the love of Christ with interest and apparent contrition for sin, we have never seen nor heard of. Those of course, are to be reckoned out of this account who seem to have been brought to Christ within a short time past.

It is well known that the Roman Catholic Church has often used the sword to exterminate those who have opposed her errors; but perhaps it is not so well known that the duty of this destruction is enjoined by the Church as one of her standing doctrines. In the Appendix to the Arabic Bible printed at Rome, it is boldly declared "*we are bound to destroy the heretics.*" Now that it may be seen what kind of destruction is alluded to, references are made to the cases of Jehu and Elijah killing idolaters. We have heard much of the bloody doctrines of Mohammed, but the false prophet is here outdone, for the Mussulmen conquerors were commanded, on certain conditions to leave the heretics in quiet possession of their opinions.

From these doctrines of the Church of Rome it is scarcely less evident that "the wrath of God abideth on her," than it is that this wrath abides upon the heathen. But if additional evidence were necessary, it might be gathered from her practice.

The idea that a priest must needs be a pious man seems never to enter the minds of the Bishops nor the people. In this land, so far as we can learn, a priest never enters a house to converse

on the doctrines, or especially the *practical precepts* of the Gospel. A Maronite is excommunicated for marrying his daughter to a Greek, or even attending worship in a Greek Church. The Greek Catholics, as they style themselves, are divided into two sects, both having precisely the same ritual; but some worldly difficulty having arisen among them, they refuse to acknowledge each other's priests. The Terra Santa Establishment has had 3 or 4 different superiors since our coming here, 2 or 3 of whom are supposed to have been taken off by poison. This was even the opinion of Monsignor Gandolfy, the Pope's Legate, as he openly declared, and he himself expressed his fears that if he should go to Jerusalem, the monks there would in like manner, poison him. A young Spaniard now with me, shewed me a recommendation given him by a priest at Cairo where he passed a number of months, saying that he could recommend the bearer to his Jerusalem brethren, as one who fulfilled his religious duties with entire punctuality, having been a regular attendant on public worship during his stay at Cairo. The Spaniard declares that he was present at worship only in a single instance, and that at that time he confessed to the priest among other sins of his, that he had doubted the divinity of Christ. The priest replied that he knew there were some people who had doubts on that point, but said he, "at least we ought to believe that there is a God." It is a well known fact that a recommendation similar to the above was given by the late Legate of the Pope to an infidel Frenchman of Beyroot, to induce the Superior of the Terra Santa at Jerusalem to confer on him a degree of honor. The Frenchman was known to be living in open violation of most, if not all the laws of his church.

But I must close. On this last point I have mentioned only such facts as have come under my own observation, but on this subject, volumes have been, and volumes more might be written.

My inferences from all that has been said, are briefly:

1. Missionary labors among papists have been too much undervalued.
2. The missions to Mount Lebanon and the Levant ought to be immediately strengthened.
3. Protestant Missions ought to be established in South America and in those parts of Popish Europe that are accessible."

#### INTERESTING OCCURRENCES AT RAMMA-KALCHOKE.

*Extract of a letter from Messrs. Trawin and Piffard, Missionaries at Kidderpore, dated Jan. 22, 1827.*

On the 21st of July, we visited Rammakalchoke, and were happy to find that Geredhor, a person of the village who is a regular attendant on the means of grace, had destroyed his family idol. As the circumstances connected with this event may be gratifying, we shall here notice them.

About a week prior to our visit to the village, this man's aunt was taken ill, and he prayed to his domestic idol to heal her, making a vow that he would offer a buffalo in sacrifice should his aunt recover. The prayers and the vow were both unavailing: for the woman died. A few days after, his first cousin was seized with affliction: he again applied to his domestic oracle for relief, but help was sought in vain—death carried off this relative likewise. The man, enraged at the stupid idol, who had refused to hear



his cries in such a season of calamity, declared that Panchaund, the family god, was destitute of power. He therefore forthwith took it down from its seat, bound it up with the corpse, and proceeded to the place of burning, where he was about to commit it to the flames. A Brahmin, however, being present at the spot, entreated him to desist from committing such an outrage upon the idol. The man listened to this remonstrance, and upon the Brahmin's request, gave him the image. It was soon consecrated afresh; and it now occupies a place among the Brahmin's domestic idols. Geredhor continues to hold idolatry in contempt, and is, we hope, not far from the kingdom of Heaven.

In returning from Rammakalchoke, the sights on the banks of the Milla were horrible beyond description; dead bodies, some whole, and others partly consumed, were lying quite exposed, presenting the most ghastly appearances imaginable. Oh, when will the happy period arrive, when these appalling effects of idolatry shall entirely disappear? We passed through a field also which was quite a Golgotha; skulls and human bones were lying about in all directions. Awful proofs these, that sin reigns unto death.

#### *Opening of the Chapel at Rammakalchoke.*

This building was opened for divine service on the 7th of November. The deputation, Messrs. Tyerman and Beanett, and several other friends from Calcutta, were present on the occasion. The services were conducted by Messrs. Pearson, Piffard, Ray, Gogerly, Trawin, and two native preachers, Ramhurree and Lurup.

At the morning service there was an attentive congregation. In the afternoon the chapel and the doors were all crowded to excess; and we cannot but hope that many salutary impressions were made both upon the Christian and heathen auditors. In looking back upon the interesting occasion which brought us together, we are constrained to exclaim, "God hath done great things for us, whereof we are glad."

We have been permitted to see the first chapel in this benighted land, that has been raised out of the ruins of an idolatrous temple. Oh! may the victorious Saviour go forth conquering and to conquer: until of all the idol temples in India, there shall not be left one stone upon another that shall not be thrown down.

The erection of the chapel, besides the materials of the old temple, has cost 1270 sicca rupees, which the friends of this cause here, with their usual liberality, have enabled us to defray.

#### *Baptism of Five more Native Converts.*

We have now the pleasure to inform you, that the Gospel has been introduced into another village, nine miles distant from our station. Choetondas, of Ragarampure, became impressed about three months ago by hearing the Gospel at Rammakalchoke, where he was then on a visit. Since that period he has regarded the salvation of his soul as the one thing needful. Being satisfied of his sincerity in seeking admission into the church, he, and Shoame, a Hindoo female, of Ludinaberea, a village near Rammakalchoke, were baptized in the Kidderpore chapel on the 16th instant. The congregation was large and attentive. We have visited Ragarampure, and have found the people exceedingly well disposed to listen to the truths of the Gospel. A bungalow, to serve the purpose of a school and a chapel, is being erected in the village.

On the 18th instant, Krisnu, Rambhodro, and Naderam, three Hindoo youths, the eldest sons of the first three converts from the village, were baptized in the chapel at Rammakalchoke. These three persons gave a satisfactory confession of their faith before a number of their idolatrous neighbors, who had been to witness the first baptism in the village. Our dear

friends, Mr. and Mrs. Hill, of Berhampore, enjoyed with us the interesting scene of beholding these young people dedicate themselves to the service of God. Oh! may God pour out his Spirit upon them, that they may spring as the grass, and grow as the cedar in Lebanon; "that they may be unto the Lord for a name, and a praise, and an everlasting sign, that shall never be cut off."

#### STATE OF RELIGION IN GERMANY.

*Extract of a letter from the Rev. B. Kurtz, dated Erfurt. (Prussia,) May 14, 1827.*

In Germany the religion of the Redeemer is gaining ground. *Rationalists*, so called, by which is meant a large and learned class of people in this hemisphere, somewhat similar to our Unitarians, yet whose principles are often even more objectionable than those of the rankest Socinians, are beginning to be ashamed of themselves, and though they formerly gloried in the name of *rationalists*, they now entirely disclaim the appellation, and their ranks (a few years ago so formidable,) have of late been considerably thinned by the increasing and overpowering influence of true evangelical religion. In Berlin, the metropolis of Prussia, a very populous and splendid city, where I spent seven weeks, and therefore had an opportunity to become acquainted with the state of religious matters, the cause of Christ is triumphant. A few years since this great city was in a most deplorable condition, both in a moral and religious point of view. Christ was banished from the pulpit as well as from the desk of the professor, unbelief and scepticism were the order of the day, and he who dared to declare his belief in the Scripture as the inspired word of God, was laughed at as a poor ignorant *mystic*; and now the very reverse of all this is a fact. In no city have I met with so many humble and cordial followers of the Lamb; in the University a mighty change has taken place, and from almost every pulpit the cause of the Redeemer is ably vindicated, and the efficacy of his atoning blood is held forth and proclaimed in strains at which the very Angels cannot but rejoice, and which the stoutest heart is often unable to resist. We also meet with Bible Societies all over Germany, and in Saxony the Lutheran Church is at this moment forming a Missionary Society for the evangelization of the North American Indians.

#### JOSEPH WOLFF, AND HIS UNCONVERTED MOTHER.

When Mr. Wolff was in Germany last spring, he made arrangements to meet his mother and sister, whom he had not seen for many years, at Dussethal, where is located the Jewish Institution under Count Von der Recke. The first interview was very affecting. He afterwards preached in the Chapel of the Institution, when, he says,—

My mother and sister, for the first time in their life, heard the Gospel preached: and my mother heard her son, and my sister heard her brother, preach that Jesus of Nazareth is the Messiah, and the Son of God! My text was: "But we preach Christ crucified." Both my mother and sister wept aloud, so that the whole congregation wept. My sister, a girl of extraordinary talent, as Reichardt and I found her to be, wished, after Reichardt and myself had conversed more with her to be instructed further in the way of salvation. My sister, however, had doubts about the divinity of Jesus Christ; but she herself remarked that the Lord might as well appear in a human body, as he did in the thorn bush. My sister, I rejoice to say, is now preparing for baptism, under the direction of the pious Dr. Krummacher at Barmen.

My mother, my sister, the Rev. Mr. Schmidt, and the Rev. Mr. Fludner were invited to drink tea. Count Von der Recke was likewise present. I spoke of Christ until my mother opened her mouth, and said with all the marks of motherly affection, "My dear son, neither myself nor my daughter here, have rest any longer; I must dispute with you; you know that I have loved you more than my other children, for you were my first-born son. Remember, my first-born son: when you were a child, you were so ill in health, that the physicians gave you up; I put you under a tree and cried to the Lord like Hagar for Ishmael. Now, if you are right in your belief, you make many people happy by your present assertions; if you are wrong, you make many miserable: and yourself also. What an awful sight would it be, if your shade condemned in hell, were hereafter to pass near my shade! what an awful sight for a mother, to see the shade of her son condemned in hell! Oh that I may be condemned instead of you!" After this preface she stated her objections. Simple hearted and unlearned as she was, she made objections as good as those of the best philosophers in Germany; which I answered with equal readiness. This conversation with my mother was the most solemn hour of my life. After I had proclaimed from Scripture, and had proved to her that Jesus was the Son of God, I convinced her that the assertions of the rabbies were nothing but a series of untruths. Among other things I said, "Rabbi Moses Bar Nahman saith, that a Jew who turns Christian, must necessarily have been born in adultery!" My mother exclaimed, "This is certainly untrue; and my belief in the Talmud was shaken in it long ago." Lady Engels, Count Von der Recke, and Pastor Schmidt considered that evening as the most solemn and most interesting evening they ever passed—to hear a mother arguing with her son, with all the tenderness of a mother, and her son preaching to his mother the way of salvation. She confessed she could no longer hate Christ; but the thought of not being buried with Jews, made her shrink back from the idea of becoming a Christian.

Doctor de Valenti, formerly my fellow pupil at the Lyceum of Weimar, and then a professed Atheist, is now a true Christian, and serves gratuitously in the Institution at Dusselthal.

The Rev. Mr. Schmidt, who is the preacher to the proselytes at Dusselthal, was likewise my fellow pupil at Weimar, and he was brought out of the darkness of German Neology to the knowledge of Christ.

There are now twenty-seven Jewish proselytes at Dusselthal. On entering the Institution, every proselyte is obliged to learn a trade. I preached to them several times, and laid before them the blessings which will come unto them, if they are sincere believers in Jesus of Nazareth, and the curses that await them in case they are found to be hypocrites.

#### CAREY MISSION STATION.

Windsor, Vt, Oct. 13th, 1827.

To the Editor of the Christian Watchman.

The following is an extract from a letter of the worthy and indefatigable Missionary, Rev. Isaac McCoy, addressed to a lady in this place, and dated, Carey, 100 miles North West of Fort Wayne, Sept. 13, 1827. Perhaps its insertion in the Watchman may serve to increase the interest of the reflecting part of your readers in a cause Mr. M. so feelingly describes—so heartily endeavors to promote.

"We have at this time ninety Indian youths in our charge, twenty at Grand River, and seventy at this place; these all looking to the Mission for support, while receiving an education, are with

ourselves ever ready to appreciate favors conferred.

"The poverty and suffering of the degraded Aborigines of our country are but imperfectly understood by many, even of those who know enough to awaken their sympathies, to excite their prayers, and to propel the extension of the hand of benevolence. Those who are and have been for years eye witnesses of the condition of this people, often wish that a true picture of it could be given to others. It is pleasant, however, to know, that a spirit favorable to reforming them has latterly been awakened, and, with its daily growth among the people of the favored United States, yields increasing encouragement that these poor people will yet be 'plucked as a brand from the burning.' Some whole tribes have disappeared from the face of the earth, others have left only a perishing remnant of a few scores, a few dozens, or less of miserably depraved and degraded sufferers.—Within the influence of the labors of the several Missionary Stations among them, we find the condition of some improved in things relating to this life; many hopeful youths preparing, as we trust, for subsequent usefulness among their people, and some who, *we believe*, are prepared for the enjoyment of a better world.

"Still the number of those who are destitute of the means of improvement, and who are consequently perishing, is vastly greater than that of those who receive benefit from the favors of the benevolent. As yet the natives, taken as a whole, are positively perishing; their numbers decrease, and their miseries augment.

"To such a people as this, almost friendless and forsaken, you, dear Madam, and the society with which you are connected, have extended the hand of help. I cannot offer any greater reward for the generosity of your hearts, than to remind you of the wants of those whom you have helped.

"When the storms of this noisy life are past, may you, dear sister, and your associates in labors of love, rest sweetly in that land, where distress will never come to solicit a gift!

"With great respect, I am your ob't Serv't,  
"ISAAC MCCOY."

Here, Sir, we have an appeal which ought to prove effectual. "As yet the natives, taken as a whole, are positively perishing!" And will not a gospel-privileged people lay this *suitably to heart*? Will they not make more spirited efforts to rescue from degradation and ruin, those who have so indisputable a claim upon Christian benevolence? Will not "women professing godliness," rather than withhold their aid from this charity, retrench every superfluity from dress, until the surplus of expense shall augment the now limited means of diffusing light and knowledge among the "almost friendless and forsaken" inhabitants of our western wilds? The day approaches when it will be of little avail whether we have been able to "follow the fashion of this world which passes away," by decorating ourselves so as to attract the admiration of the frivolous, or the envy of the weak. But oh! Sir, in that day how will it cheer our hearts, for any "poor service we have done," to meet the "divine reward" of hearing voices attuned to heaven's melody, which but for our efforts must have been wailing in endless despair. This would be far, far too glorious an anticipation for



poor sinful creatures, did not our blessed Lord assure us of such a delightful result in his holy word. Respectfully yours, C. S. H.

### FOREIGN MISSIONS.

Rev. Mr. Lorrin Andrews and his lady, Missionaries to the Sandwich Islands, arrived at Cleaveland, Ohio, from Kentucky, on Saturday Oct. 6, on their way to New-York, to attend the meeting of the A. B. C. F. M., and are expecting to sail from the Port of Boston, about the 1st of November, for the place of their destination.

Mr. Andrews, formerly a resident of Portage County, Ohio, was licensed by the Presbytery of Ebenezer. Liberal contributions were made for the objects of the mission in Lexington, Paris, and the congregation of Pisga. We are glad to see the missionary spirit rising in Kentucky, and hope ere long to see her strength exerted, with her characteristic zeal, in sending the gospel into the dark places of the earth.—*Western Intelligencer*.

From the Rochester Observer.

### A CALL FROM THE WEST.

*A call from the feeble churches in the West to their abler sisters in the East.*

Beloved in the Lord,—We thank you for the money and for the prayers which you have generously given us, and we hope that they may be increased ten fold. We pray that he who takes what is done unto the least of his disciples as done unto him, will reward you, and that he will dispose us, when we shall become able, to benefit others in a similar way. But, dear sisters, there is one other want which greatly presses us, which we think you can supply without much damage to yourselves. We want some of your able members to come and settle with us, to assist us with their influence, their counsel and their prayers. We need them the more because we are without pastors, and in many cases our members are young and inexperienced. We hear that the Lord has blessed many of you with his Spirit, and so increased your numbers that you contain a hundred members where we have only ten. If it is the language of their hearts, as we suppose, "Lord, what wilt thou have us to do," and their desire to do the most good while they live, we hope they will take it into serious consideration whether it be not the duty of some of them, to come into these less cultivated parts of the vineyard, where the cause of Christ suffers for the want of laborers. Should they come here, their loss would not be sensibly felt to you, while they would afford us great assistance. They would be useful members of our churches, could help carry on our meetings and Sabbath schools; they would increase the influence in favor of religion, do much by their example to discountenance a profanation of the Sabbath, and to change the tone of society. Their services would be valuable in defending the truth, which is apt to be reviled when its advocates are few—they would assist in erecting houses for public worship, and in supporting the gospel, and in some cases so encourage and strengthen those that have gone before them and borne the heat and burden of the day, as that they would soon have a minister of their

own, and not be dependent on you for farther assistance. We fear that too many of you think it improper for church members to go into destitute regions, but are not Christians the salt of the earth and the light of the world, and should they not therefore be scattered abroad? Unless pious persons go into the new settlements, there will be none to receive missionaries, or to be members of new churches. Many of those who have already come among us, have been highly useful—far more so than they would have probably been, had they remained at home, and future generations will bless them for planting the standard of the Redeemer in these regions of the west.

Your sisters in  
HOLLAND PURCHASE,  
MICHIGAN,  
OHIO, and others.

To Christian friends in New-England, New-York, New-Jersey, &c.

Religious newspapers in the eastern and middle states are requested to publish the above.

### ANOTHER REVIVAL IN INDIA.

Extract of a letter from the Rev. Mr. Mault, Missionary at Nagercoil, in Travancore.

"In many of the congregations the work of the Lord is really begun. At Tamaracoolum and Agateserum there are several who adorn the doctrines of the Gospel, and are exerting themselves to bring others to a participation of the same blessings. Their outward condition is greatly improved, especially many of the women, whose cleanly appearance and devotion in the house of God, is a great contrast to what it was five or six years ago, when you were favoured with an opportunity of sowing the seed among them. Many of them are now so attentive to the things spoken, that it is really delightful to make known the Gospel to them. At times I feel so much pleasure and enlargement in the work, that I cannot but believe the Lord is of a truth with us. The good done is not confined to our place; for in most of the congregations that have been for some time established, there are many interesting people, who, I trust, have passed from darkness to light.

"The work began with the READERS, many of whom are really devoted to their work; and with their zeal is mixed a great deal of prudence. You will be glad to hear that *Daverum*, *Moses*, *Solomon*, *Christian*, *Pakeyanthem*, and *Nalatamby*, are among the number. How delighted would you be to witness the effect produced by preaching the glorious doctrines of Christ, among them. I know not that it is to be attributed to any one in particular. The holiness of God's law, the evil of sin, the infinite love of Christ, manifested in the death of the cross, and what he effects on the hearts of men by his Spirit, are the subjects on which we principally dwell. On Friday week, when speaking of the evil of sin, and the infinite love of Christ in being made sin for us, that we might be made the righteousness of God in Him, the whole of the Readers present were deeply affected; I believe there was not a dry eye among them. How different is the aspect of things from what it was! What has God wrought! Sufficient, you will say, to check unbelief, and to prompt to vigorous exertion. By the help of God, I am determined to work while it is called day. I will just add, that I trust the Lord has also begun to bestow his blessings upon our labors in the schools, for several children seem to be under pious impressions."

\* These were educated in the Seminary at Nagercoil.

## HOME MISSIONARY SOCIETY.

Furnished for the New-York Observer by the Corresponding Secretary.

The Committee of the American Home Missionary Society look with admiration and gratitude upon the movements of the Church of Christ in this day of wonders in Zion. They came away from the sessions of the American Board of Commissioners for Foreign Missions in this City, last week, with thanksgivings to God, that the spirit of Missions in the bosoms of a few of our citizens was beginning to act so efficiently, as to raise, at a single meeting, a subscription of more than \$25 000 for that object. It is a grand and a noble object; and one which ought to warm the feelings and expand the heart of every benevolent man. We rejoice in having been permitted, as individuals, to take part in its accomplishment, and pray for the prosperity of all who labor for the salvation of the millions that dwell beyond the limits of Christendom.

With these feelings we come to our labors in the service of the Home Missionary Society. Here too we are met with topics of interest on every side. The correspondence of the Society brings before us continually the claims of the destitute in the North and South and East and West, and often cheers us with intelligence of good effected by the labors of our Missionaries, over which Angels rejoice. The work goes on; and we see the hand of God in it. And what adds unspeakably to the interest of this object and to our obligation in regard to it, is, that it lays the field of its enterprise all around us. It is for our brethren and companion's sake that we labor. It is for the present and future millions of our own country. We live, as it were, amid the ruin which we deplore. We almost see the curse which we seek to remove; and the field of desolation, which it is the object of this Society to repair, lies under the very eye of our patrons. It is within our own borders. It addresses, with a hundred tongues, the heart of every American Christian. Surely such an object as this will not be permitted to fail for the lack of means. We know it will not. Hearts that pity the heathen, will also have mercy on their own kindred according to the flesh, who dwell in the wilderness, and *perish*, because there is no vision. The same spirit which sends its sympathies round the world, will rest with more intense interest on the objects of compassion in the midst of which it lives and breathes.

Reader, is not all this to be expected? Will the cause of Home Missions be forgotten, amid our efforts to convert the world:—and that too, when it is plain as day, that the most effectual step which American Christians can take towards the conversion of the world, is the sanctification of the increasing millions of this great and growing country? Yet it has been comparatively forgotten in the contributions of its friends for the last five months. Look at the Treasurer's acknowledgement of receipts during the present month, and see how little is done. This whole amount (\$318) is not so much as has sometimes been paid out in a single day to Missionaries in the employment of the Society. And let it be remembered that our Treasury is now empty, and applications for aid are multiplying every week. The Committee therefore have no alternative but to loan money on their own personal security to discharge the engagements of the Society. This they will do. But while they do it, we must be permitted to say that our hearts are affected, when we see how far the blessing of God goes before the alms of his people in this work of patriotism and love. That our readers may sympathize with us in this feeling, we invite their attention to the following letter.

From a Missionary in Portage County, Ohio, Oct. 6, 1827, to the Corresponding Secretary.

REV. AND DEAR SIR,—It is with heartfelt satisfac-

tion that I can announce to you the commencement of what appears to be a genuine work of the Holy Spirit. As to facts I can only say, all our church difficulties are cordially adjusted,—so that as far as I know, we are “together with one accord.” There are now between 20 and 30 hopeful converts. Several seem to be still bowed down under a sense of sin. Of the above number, seven or eight are heads of families. The work has thus far been characterized with stillness and great power. Convictions have been pungent and short, and remarkably free from animal feelings.

The work has been so accomplished, that all *must* give God the glory. All instrumentality but *truth*, has been kept out of sight as much as possible.

What God has done for us, calls for loud and long anthems of praise. What blessings he has yet in store for us, if any, is known only to himself—*Pray for us.*

*Drops* of mercy seem to be falling upon several of the churches in this section of country. *Showers* upon but one or two. Christians are becoming generally alarmed at the awful prevalence of stupidity, error and sin.

## Miscellaneous Intelligence.

## THE SLAVE TRADE.

Extract from the last Report of the “African Institution;” London, June 1827.

**FRANCE.**—France has at length improved her legislation for the repression of the Slave Trade; and although the measures she has adopted are far from being fully adequate to the exigency of the case, they unquestionably indicate a better spirit on the subject. A law has recently passed, by which all who co-operate or participate in any manner whatever in the Negro Slave Trade, (including owners, super-cargoes, under-writers, commanders, and other officers,) are subjected to banishment, and to a fine equal to the value of the ship and cargo, to be inflicted jointly on the individuals concerned; the ship and cargo being, moreover, confiscated. The captain and officers are, besides, rendered incapable of serving either in the royal or mercantile navy; and the marines, those excepted who in fifteen days from arrival shall disclose the facts of the case, shall be imprisoned from three months to five years. And these penalties are to be independent of such as, by the existing penal code, may be incurred for other crimes proved to have been committed in the course of the voyage, such as the murder of slaves, &c.

**SPAIN.**—The conduct of Spain, with respect to the Slave Trade, has evinced one unvarying course of evasion on the part of the colonial functionaries; and of indifference, if not faithlessness, to engagements on the part of government.

“The number of Spanish slave-ships condemned at Sierra Leone in the last year, amounts only to six. The number boarded, but not detained, was immense; they appear to have swarmed on the coast.

**4. PORTUGAL.**—During the last fifteen years, the only pretence advanced by Portugal for refusing totally to abolish her Slave Trade, has been the necessities of her trans-Atlantic possessions. Since the declarations of the independence of Brazil, this pretence has no longer existed. Portugal, nevertheless, has clung to the trade; and has recently advanced a claim to carry it on without



molestation from the coast of Africa, for the supply of her African islands, the Cape de Verdes, St. Thomas, and Prince's, whence it would obviously be an easy matter afterwards to transport them to the Brazils or Cuba. A traffic of that description is actually proceeding at this moment, of the occasional interruption of which, by British Cruisers, the Portuguese ambassador ventured rather loudly to complain as a breach of treaty. This complaint, and the intention apparent on the part of Portugal to cling to the Slave Trade by means of her African Islands, even after the separation of Brazil, have happily led Mr. Canning to search more particularly into her existing compacts with this country. An able and luminous note has been the consequence of this inquiry; in which, after specifying the various compacts and negotiations between the two States, from 1810 to the present time, he shews it to be 'a distinct engagement,' entered into by the contracting parties, 'that they shall not permit their flag to be used for the Slave Trade, except for supplying the *Trans atlantic* possessions of Portugal.'

"In the letter accompanying this note, Mr. Canning stated, 'We have already said distinctly, that we never will sign a treaty with Portugal that does not contain an article for the final and total abolition of the Portuguese Slave Trade.'

"The above note was presented to the Portuguese minister for foreign affairs, on the 23d of September 1826. His Excellency's reply to it is dated the 2d of October, and is conceived in the following clear and gratifying terms.

"The undersigned is authorised to declare, that the Portuguese government acknowledges that the moment is come to put an end to the inhuman trade in slaves; and that, consequently, it will have no hesitation to insert in the treaty of commerce, which the undersigned hopes will be shortly concluded between Portugal and Great Britain, an article by which his Most Faithful Majesty binds himself, not only to the total abolition of the Slave Trade in the dominions of Portugal, but also to co-operate with his Britannic Majesty for the total extinction of so barbarous a traffic in the countries where it unfortunately still exists."

"This is a fresh triumph, for which humanity is indebted to Mr. Canning.

"A motion has also been made in the Portuguese Chamber of Deputies for the entire abolition of the Slave Trade but with what effect has not yet appeared.

"5. BRAZIL.—The largest chapter of the Parliamentary Papers is given to Brazil. That division of it which relates to the transactions of the Mixed Commission Court, at Sierra Leone, contains a variety of details of the same cruel and revolting description which are to be found in the successive Reports of the Institution during the last fifteen years.

"Between the 1st January, 1825, and the 31st July 1826, upwards of 1,500 Brazilian slaves were condemned into freedom; and it appears, from the *Sierra Leone Gazette*, that several important captures were subsequently made. One, the *Principe de Guinee*, freighted with 608 slaves, and strongly armed, was gallantly taken, after a desperate resistance, by Lieut. Tucker, in a small schooner, a tender to his Majesty's ship *Maidstone*. Another, the *Intrepida*, measuring only 100 tons, had on board 310 slaves in a state of great wretch-

edness and emaciation, 70 of whom died in 46 days. A third, the *Invincible*, with a cargo of 410 slaves, a number it seems, 63 short of her full complement; but these were so crowded together, that it became absolutely impossible to separate the sick from the healthy; and dysentery, opthalmia, and scurvy breaking out among them, the provisions and water being of the worst kind, and the filth and stench beyond all description, 186 of the number had perished in less than 60 days.

"Remonstrances, without end, have continued to be presented, and proofs exhibited of illicit importations into Brazil from the northern line of the African coast; but they have been treated with a disregard which it seemed surprising that our Government should so long tolerate. Their forbearance, however, is perhaps accounted for by the recent appearance of a treaty, which, at length fixes the final period of the Brazilian Slave Trade.—At the expiration of three years, to be reckoned from the exchange of the ratifications of the present treaty (in March 1827,) it shall not be lawful for the subjects of the emperor of Brazil to be concerned in the carrying on of the African Slave Trade, under any pretext, or in any manner whatsoever; and the carrying on of such trade after that period, by any person subject to his Imperial Majesty, shall be deemed and treated as piracy."

"6. UNITED STATES.—It is to be regretted that no arrangements have yet been entered into with the American Government for the mutual suppression of the Slave Trade, especially as there have appeared strong indications in the course of the last year of American interests being embarked under foreign flags in this traffic. The Slave Trade, however, which most deeply affects the character of America, is her internal Slave Trade, which, to the reproach of her institutions, fills her free southern provinces with atrocities paralleled only in the annals of Africa. We are happy to observe, that this Slave Trade, as well as the slavery which gives it birth, has begun widely and strongly to engage the attention of the American public, and that, after the example of England, Anti-slavery Societies are now forming throughout the Union, embracing not only the object of protecting free blacks and mulattoes from being kidnapped and re-enslaved, but that of the universal emancipation of the African race. It is without doubt, a deep stain on the character of Great Britain, that any of her subjects, and especially of her public men, should subsist by the forced labor of slaves. But, in one or two of the middle States of America, some of the highest names in the annals of that nation actually derive their income from breeding slaves for the Southern plantations, in the same way in which cattle and pigs are, in this country, reared for the markets.

"The time, it may be hoped, is fast approaching when a better feeling will pervade every part of the world pretending to Christian principle and to the light of civilization: and it is no slight encouragement to the cherishing of this hope, that a decree has recently appeared from the emperor of Austria (remarkable both for the principles it asserts and the sanctions it imposes,) utterly abolishing slavery throughout the Austrian dominions. 'Every man,' says his Imperial Majesty, 'by the right of nature, sanctioned by reason, must be considered as a free person. Every slave becomes

free from the moment he touches the Austrian soil, or even an Austrian ship.' The free governments of Great Britain, America, and France, may learn a salutary lesson of justice and humanity from this monarch.

**"7. AFRICAN COAST.**—The extent to which this coast is still ravaged by the Slave Traders of France, the Netherlands, Spain, Portugal, and Brazil, has, in some measure been seen from the preceding details. In order, however, to bring into one combined view the work of murder and desolation which is still proceeding there, withering every hope of improvement, and retaining that unhappy continent in darkness, misery, and blood, it is proposed to exhibit, in the appendix, a list of the slave ships encountered by our cruisers, with such of the attendant particulars as may be interesting.

"In the midst, however, of the general gloom which covers the face of this quarter of the globe, there is one district of coast from which a better day promises to dawn on Africa. The colony of Sierra Leone, in common with all similar establishments, has indeed had to struggle with danger and difficulties. From peculiar circumstances, it has not only had more than its full share of these to contend against, but it has had to encounter throughout the whole course of its existence a bitter and unsparing hostility, ever aiming to bring into discredit the humane and liberal principles which gave it birth. It has been felt, and not perhaps without reason, that a Colony of Negroes, blessed with free institutions, instructed, civilized, and prosperous, living in peace and subordination, and exhibiting in their conduct the charities of social and even of Christian life, while they creditably discharge their duties as members of civil society; by turns administering and obeying laws which equally protect the rights of all, and know no distinction of class and color; it has been naturally felt that an establishment of this kind, if once constructed and matured, would shake to its foundation the fabric of African slavery."

*From the American Tract Magazine.*

#### DOCTRINAL TRACTS.

**MR. EDITOR,**—It has been occasionally suggested, in some of the religious papers of the day, that the exigencies of the country demand more Tracts of a strictly Doctrinal character.

If the suggestion implies, that the attention of the American Tract Society, in which the principal efforts of Evangelical Christians in this department are now united, should be especially directed to the issuing of those great distinguishing doctrines of the cross in which vital Christians who worship God under different forms, agree, I entirely accord with the sentiment, and believe none embrace it more fully, or with a deeper conviction of its importance, than the Publishing Committee of that Society.

If the suggestion imports, that the Tracts circulated by the principal Tract Institutions of the country, should inculcate the characteristic sentiments of any particular body of Evangelical Christians, I cannot but think it proposes what is undesirable, if not altogether impracticable.

Let individuals, and limited and local associations of men, publish and circulate their peculiarities of sentiment as far as they feel conscientiously bound to do; but let not the general Tract operations of the country be thus diverted from their present grand and single aim, and made the arena of public religious controversy. The Tract system is already consecra-

ted as a branch of that high-born and holy cause of Christian Benevolence, which, breathing peace on earth and good will to men, constitutes the brightest hope of the Christian Church, and is the grand presage of a millennial day. We believe it designed by God to be a powerful instrument in the conversion of sinners to himself, and in promoting the Christian's growth in grace; and who can doubt that he calls on those who desire his glory in the salvation of men, and love the truths of his Gospel, and who, in his sight, and in the judgment of one another, have had their hearts renewed by his Holy Spirit, and have drunk deeply into the vitality of his religion, to unite in this work.

The Publishing Committee of the American Tract Society have spread before the world a summary of the doctrines which they hold "dear to their hearts," and which "constitute the basis of their union—*Man's native sinfulness—the purity and obligation of the law of God—the true and proper Divinity of our Lord Jesus Christ—the necessity and reality of his atonement and sacrifice—the free and full offers of the Gospel, and the duty of men to accept it—the necessity of personal holiness—and an everlasting state of rewards and punishments beyond the grave.*"—And why shall not all who cordially embrace the same precious truths, co-operate in diffusing them.

Such a co-operation does great honor to religion. It promotes that "love of the brethren" which God has made a test of Christian character. It strikes conviction to the heart of a doubting and frowning world, by showing them that there is, beneath the diverse forms of Christianity, a substance in which its real votaries agree. It forms a bond of union to the distant portions of the country, when Christians in every part thus find themselves feasting on the same blessed portions of truth, praying over them, and communicating them for salvation to their dying fellow-beings.

The voice of Providence on this subject is also strikingly confirmed by the embarrassments which must attend a different course of procedure.

Controversial Tracts of first character and truly practical tendency are not easily written. Whoever sits down with his heart full of the Holy Spirit to write a Tract, which, by the blessing of the same divine Agent, shall carry salvation to perishing rebels against God, can scarcely fail of producing one which will meet the general approbation of all humble, devoted, Evangelical Christians.

And such Tracts only will be generally distributed; for the one grand object which moves the great body of active persevering Tract distributors to effort is the salvation of the soul.

And such Tracts only will be extensively read. This is especially true of all our new settlements, and other destitute portions of the country, where great diversity of sentiment usually prevails.

And the whole experience of the church to the present hour shews that such Tracts are *the best that have yet been put into circulation.* After an acquaintance somewhat familiar, with the publications of all the principal Tract Societies in the Christian world, and with those of the American Tract Society, which have been approved by a committee of different Evangelical denominations, I do not hesitate to say of the latter, that no Tracts are more rich in the great practical and saving truths and doctrines of the Gospel, and none have been more blessed by the attending influences of the Holy Spirit.

It deserves to be considered also, that to the American Tract Society God has given facilities of operation such as no other kindred institution enjoys, and has spread before it a field of usefulness interesting beyond a parallel on the face of the earth. This Society too has the confidence and prayers and co-operation of tens of thousands of the friends of Zion. It has an active, able, warm-hearted, and persevering Committee. It is circulating its portions of truth by



millions; and, by the grace of God, will not rest, till it has carried to the families of this whole people, not excluding the millions beyond the mountains, the tidings of their ruin by sin and of salvation through the atoning blood of Christ.

And now, I would ask, how shall the friends of Evangelical truth in our country regard this institution? Shall they stand aloof from it? Or shall they, while they do whatever else is in their hearts, to promote the interests of religion, give this Society their vigorous and energetic co-operation; and thus, by the continued blessing of God, secure it for years and ages to come, to be what it now is, and what we believe Providence designs it to be, a powerful engine for advancing the cause of the Redeemer and breaking down the strong holds of the adversary. While we agitate this question of our duty, millions of our own countrymen are pressing on to the retributions of eternity, with no sound of the Gospel in their ears. By Tracts we may speedily convey to them some portion of its saving truths. The talent is committed to our trust, and we must soon render an account to Him who died for sinners, for the use we have made of it.

H.

### WINNEBAGOES.

The following account of the Winnebagoes, the Indian nation whose hostile acts have induced the movement of the troops under Gen. Atkinson, is given in the Michigan Herald.

The name by which this nation is known by their neighbors, is Win-nee-baa-gaa; but that by which they distinguish themselves is Hoa-tshung-ger-ra, or the Rolling Fish. They inhabit the country upon the Fox, Ouisconsin, and Rock rivers. More than half of them occupy the latter, which empties into the Mississippi, 150 miles below the mouth of the Ouisconsin. They have also a village of about 18 lodges, 70 miles above Prairie du Chien. They are divided into nine tribes, whose names are taken from animals and birds, which, according to their traditions were sent with them by the Great Spirit to the earth, and transformed into Indians, with the power and capacity to govern; they are the Bear, Wolf, Thunder, Snake, Devil, Elk, Grey Hawk, Eagle Hawk. Of these tribes, the eldest chief of the Thunder tribe is the most powerful. The Winnebagoes are generally acknowledged to be a proud, independent, brave, sensitive, warlike, and industrious people, compared with the surrounding nations. They have had little connexion with the whites, and seem to desire an entire separation from them. They pretend that they never were subdued in war. They commit frequent aggressions upon their neighbors, and not unfrequently upon the traders and others who pass through their country. Commanding as they do, the pass between the Fox and Ouisconsin rivers, they have it in their power to interrupt the communication between the Lakes and the Mississippi. So sensible they are of this power, that it is common for them to boast that they have the key of the country. The number of warriors is estimated by themselves to be from 3 to 4000; those who are well acquainted with them say, they can at any time collect a force of 8 or 7000 warriors. The appearance of the men is very prepossessing; they are generally large, well formed, of a healthy appearance, and have a peculiar air, formation of person and features, by which they can be distinguished readily from the Menomnies. They are in fact unre-

claimed and indomitable savages, and unite in their character the extremes of savage virtues and vices.

### UNIVERSALISM.

The Philadelphian contains the following extract of a letter from a friend, concerning the late meeting of Mr. Campbell and Mr. Kneeland, at Schooley's Mountain:

"In consequence of some publications scattered through Mr. Campbell's congregation by a Universalist, who lives on Schooley's mountain, Mr. C. thought it prudent to tell his people, that on the 18th of September he would preach on the doctrine of universal salvation. On making this determination known, handbills procured from New York were pasted up, announcing that Mr. Kneeland would preach at the same time and place, and utterly demolish Mr. C.'s argument and theological system, &c. &c. The morning arrived, and with it at least three thousand assembled on the mountain. Mr. C. could not get into the church, but was elevated on a scaffold at the door, and preached a powerful sermon, of more than two hours long. During this time, Mr. K. sat before him, with several Universalists from New York, and Mr. —, the editor of a Universalist paper, wrote the whole time. Some of these were laughing and sneering, yet in the midst of all this army of the enemy's forces, the intrepid soldier of the cross remained unmoved.—Indeed so powerful and convincing was the sermon, that three fourths of the people went away without waiting to hear Mr. K.; and such was the disappointment of the remainder that they continued to drop off, one by one, until the wary old gentleman, afraid of being left without an audience, saw fit to stop short in the discussion.

"A most salutary influence has been the result of the above, and it is hoped that many have been taken from the 'snare of the devil,' into which they had fallen. 'Magna est veritas et prevelebit.'"

S.

### TEMPERANCE.

The Presbytery of Newark, N. J., at their late meeting at Hanover, resolved that they will use their best endeavors to discountenance, both by their own example, and by their influence, the use of distilled liquors, except for medical purposes; also, that the Presbytery recommend to all the members of their churches to adopt the same resolution themselves. And they further express their ardent desire that all their church members abstain from the business of distilling or vending ardent spirits.

#### PRESBYTERY OF ATHENS, OHIO.

*Resolved*, That this Presbytery cordially approve of the objects of the American Society for the Suppression of Intemperance, and that a copy of this resolution be sent to each church under our care, with an earnest recommendation that it be urged on their attention.

*Lutherans in the United States.*—We now have eight Synods. More Missionaries are sent out than formerly, who speak both languages—Prayer meetings are established very generally, and we hear of many instances, that sinners are convicted

and converted to Jesus—Sunday Schools and other godly institutions begin to flourish among us. Our people in different churches are rising from their slumbers—the destitute call from all quarters for Ministers well taught, and in such plaintive strains, that our eyes are often filled with tears. But most of our Synods are adopting measures to meet the wants of our dear people.—*Lutheran Intel.*

#### FAYETTEVILLE PRESBYTERY, N. C.

The following extract of a letter from one of the Editors of the Richmond Visitor and Telegraph, dated Buffalo Meeting House, Monroe co. N. C. Oct. 1, published in their paper of the 13th instant, will be read with interest by the friends of revivals.

"The Fayetteville Presbytery met at this place on Wednesday, the 26th ult. Owing to the sickness of some of its members and the absence of others on distant journeys, but a few of the Presbyters were here. The sessions of Presbyters were continued till Saturday evening, when the Presbytery adjourned to meet in M'Phersons Meeting House near Fayetteville, on the first Thursday of January next. The regular semi-annual meeting of this Presbytery will be held at St. Paul's church in Robeson county, on the first Thursday of next April.

Much of the time since the commencement of its sessions had been devoted to religious services appropriated to the occasion: several sermons daily, and although this is the sixth day of the meeting, many hundreds are still here, and are now assembled uniting their praises with the songs of the redeemed in heaven, for the riches of grace revealed to them by the Saviour, and communicated by the Holy Spirit, and offering their united supplications to the Almighty, their reconciled God and Father.

The place where we are assembled is in the midst of a vast forest. As it would be impossible for the multitudes which meet here on occasions like the present, to obtain lodgings in the few private houses in this neighborhood, camps have been constructed here in a wilderness sufficient to accommodate a thousand people. On Friday the congregation was so large, and many so far from home, that it became expedient to encamp on the ground; and since then our quarters have been daily crowded and our ranks thickened by new recruits which have been continually coming to camp. Yesterday there were two thousands or more listening with attention and seriousness to the preaching of the gospel.

The interest manifested on hearing the word of God has been daily increasing: yesterday, two or three hundreds came around the table of their Lord, to commemorate his sufferings and death. It was a season deeply interesting and solemn.—The Lord was present by his Spirit, while his people were gratefully receiving the symbols of his dying love, silently offering him the incense of praise for the unspeakable gift, several were deeply impressed with a view of their condition as apostates and ruined sinners, and were raising to heaven their cries and prayers for pardon and salvation. The solemnity manifested previous to the administration of the sacrament of the Lord's Supper, appeared to increase in the eve-

ning. Many were serious and were inquiring with solicitude *what they must do to inherit eternal life.* Their convictions of their guilt as sinners were so powerful and their distress so great that they were unable to refrain from giving expression to their feelings in cries and tears. The Lord, it is hoped, has commenced a good work in the hearts of many, which will result in their deliverance and freedom from the dominion of sin—in their everlasting salvation.

I have been very much interested in hearing the gospel preached to the aged people of this country in the *Gaelic* language. Cumberland, Robeson and this county, were originally settled by emigrants from the north of Scotland. Some from the Highlands of Scotland came here a hundred years since; others from the same country have emigrated to these countries during the last half century. They are the descendants of religious parents, and on coming here, like the pilgrim Fathers of New England, they brought their religion with them, and reared the standard of the cross in the wilderness during the infancy of their settlement. Many of them, who can neither speak nor understand the English language, assembled in a separate congregation after divine service in English, to hear the gospel preached in their own native tongue. It is delightful to see them—"their heads silvered o'er with age," blossoming for the grave, listening with interest to the words of salvation announced to them by the Rev. Mr. McIntyre, an aged and venerable preacher, who was reared in the land of their Fathers. It, no doubt, awakens in their minds a thousand interesting recollections of their childhood and of the scenes of early life, to hear in this foreign land, the gospel preached by one of their own people in the language in which their Fathers worshiped in their native land. In seasons like this, they seem to hold a kind of communion with the graves of their ancestors and with kindred whose faces they will see no more, and these early associations revived by the sounds of their language, give a solemn interest to the services of the sanctuary. They *feel* that "their life is a vapour," that "their days are a shadow," while in a moment the history of many years is passing before them. They *feel* that they are pilgrims, surrounded as they are by a people from whose social communion they are necessarily excluded and hearing a language which to them is unintelligible as that of barbarians. No Christians can witness the devotion of these aged servants of God, without feeling deeply interested in their past history and in their future welfare. Like the patriarchs of old they feel that they have *here* no continuing city, they are looking forward with ardent expectations to that better country, *the heavenly land*, whither they are hastening. Their prayers and tears, the meek and heavenly spirit, and the christian affection they manifest evince that they are fast ripening for the bright inheritance of the saints in light.

The Christian stranger, who visits this people will long remember them. The affectionate kindness with which they receive him, the manner in which they entertain him agreeably with the rules of the good old Scotch hospitality, are better than a thousand welcomes given in the style of modern etiquette. No formal polite expressions of regard are offered him as a substitute for a



hearty welcome. All is so sincere and plain and natural that he at once feels himself at home among his friends.

### BAPTISED CHILDREN.

The following sentiments are submitted, which the writer will be happy to see corrected if they will not bear the test of reasoning and scripture; and hopes they may call forth the attention of some able writer, who will set this subject (which certainly is not an unimportant one) in a just light.

I shall not here enter into a discussion of the question "are the children of professing believers proper subjects of baptism?" but shall take it for granted that the Christian church rests on the basis of the covenant made with Abraham, in which the Lord promises to be a God to him and to his seed after him in their generations. Gen 17: 7—that the great body of Christians in every age since the establishment of christianity, have judged and acted correctly in giving up their offspring in the ordinance that they are not by this ordinance introduced into the church, but are proper subjects of the ordinance, because by their birth they are *already members of the church* as being included in the covenant.

The believing parent, by bringing his child to this ordinance in faith, humbly claims for him the fulfilment of the promises of grace. He yields him up to God and to the Church. He publicly acknowledges his obligations as a parent, to *train him up in the nurture and admonition of the Lord*, to instruct him in the things of religion, *while sitting in the house and walking by the way, lying down and rising up.* Deut. 6: 7.

I consider the child born of believing parents and thus dedicated, a member of the Christian church in a sense similar to that in which every infant is a subject of the same government under which his parent lives. To illustrate this idea, let the same child be considered as a member of civil society and of the Christian church. In the former capacity, he is under the protection of the government, subject to existing laws, and enjoys all the security they afford: in the latter, he is under the Christian watch of the church, and is accountable to them for his conduct. As a citizen, he is not entitled to the right of suffrage, or eligible to office; till he has arrived at a certain age, and has complied with certain conditions, as the acquiring of lands, or other property to a certain amount: as a member of the church, he is not entitled to all its privileges, and particularly to communion in the Lord's supper, till capable of discerning the Lord's body, nor till he has become, in the judgment of charity, truly pious. Although his citizenship was not of his own personal choice, but adheres to him by his birth; yet by nothing but crimes which endanger the state can he be deprived of a citizen's rights, and by no means but by banishment can he be released from obligation to obey the civil laws. So although he is a church member by birth, and not of his own personal choice; yet nothing can deprive him of his ecclesiastical standing, but such open immorality or heresy as the church cannot tolerate, nor can he be released from his subjection to the church but by excision.—Recorder & Telegraph.

### RELIGIOUS EXCITEMENT.

The gentle, continued rain penetrates deeper, and fertilizes the earth more, than that which comes in a tempest. The merchant would have fewer anxieties for his vessel, which was moving towards its destined port before a mild but regular and constant wind, than if driven by a hurricane. In human intercourse we put more confidence in a modest but unequivocal assurance of friendship, sustained by a substantial act of kindness, or by repeated and unsolicited attentions, than we do in the most passionate avowals of love, the most extravagant expressions of attachment. We are less backward to believe a man upon his simple affirmation or denial, than we are when he multiplies his protestations, and imprecates vengeance on himself, if his assertion is not true. That grief which preys silently upon the spirits, and cannot find vent even in a tear, we regard as more deep and sincere and permanent, than that which utters itself in passionate lamentations. Real, heart felt grief is the least ostentatious of any. "The heart likes not to have its stronger emotions seen of many witnesses. The heart knoweth its own bitterness, and a *stranger intermeddleth with its joys.*" Who will suppose that the sons of Jacob did not feel, at that interesting moment when Joseph made himself known to his brethren? Yet nothing is said of their emotions or demeanor, except to indicate to us their silent astonishment. We see them turned almost to statues by the very strength of their feelings. "There are certain situations which defy description; certain emotions, which silence best, which silence only can explain."

The sorrow's weak that wastes itself in words,  
Mine is substantial anguish—deep, not loud;  
Light grief is proud of state and courts compassion;  
But there's a dignity in careless sorrow;  
A sullen grandeur, which disdains complaint,  
Rage is for little wrongs—Despair is dumb—"

We offer these remarks and quotations, believing them applicable, generally, to human emotions, by whatever cause they are excited. We often hear it said, that men *cannot feel too much* on the subject of religion. Now we are not half so anxious to do away this opinion, as we are to obtain and communicate correct ideas respecting the indications or evidences of strong and genuine religious feelings. We do not think it safe to trust to such evidences in this case, as we should deem insufficient to prove the existence of sorrow in a man who had done us a injury; or of friendship in a man who covets our good will. In the latter cases, pretensions alone weigh nothing with us; professions, however extravagant, will not satisfy us. But there are marks of sincerity, which cannot indeed be described, and which, though they may sometimes be counterfeited, are not often mistaken. We cannot always measure the degree of engagedness in religion, or indeed determine its actual existence, by the readiness of a person to confess himself a sinner, or by the profusion of his remarks about religion, or by his boasted religious joys. What proof of sincerity is it to acknowledge sin in general confession, and yet be offended when a particular sin is pointed out and reproved? And may not the fluency of many on religious subjects, and especially on their own imagined experience, be only "sounding brass, and a tinkling

symbol!" Is there not a 'joy of the hypocrite which is only momentary.'

Religious feeling cannot be too strong, if it is not partial in its effects; and if it prompts to universal obedience, it is evidence of its genuineness. This is the right kind of feeling—it corresponds with that of the Psalmist—"I esteem *all* thy precepts concerning *all things* to be right, and I hate every false way." It should be tried by this test. Is the coveting of a high state of feeling, of elevated and rapturous joys, the supreme desire of the Christian? Is this to love the Lord our God with all the heart? Is this what is meant by setting the Lord always before us; and doing all that we do to his glory? Or is it not rather seeking some other object, even self? Ought we not to serve the Lord with fear and rejoice with trembling? If it is our supreme desire and endeavor to yield universal obedience to God's commands, he will provide and furnish all that enjoyment which is needful for us; and we shall find that in keeping his commands there is great, if not extravagant, reward.—*Chris. Mirror.*

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 3, 1827.

#### CHARITY.

The Christian Secretary, published at Hartford, has some hard sayings against us, for re-publishing, from the Western Recorder, an interesting article, shewing the efficacy of prayer, in prolonging a revival of religion, by frustrating the proselyting attempts of one who had very improperly interfered: (see p. 332.) The Secretary does not deny the truth of the statement, and if it were *wrong* that the prayers of Christians were answered, with *whom* does he find fault?

For merely re-publishing the article, on the responsibility of so respectable a paper as the Western Recorder, we do not feel that we merit from a *Christian Secretary*, such a *record* as the following:

"We do not know but such *canting stories*, as the one so gravely told by the *Intelligencer*, may *gull* some *simple souls*, but for ourselves, we think they are beneath the character of a paper claiming to be religious."

After some other like sayings, he closes, (though with rather an ill grace, we think,) with the following just remarks; to which, after referring him to Matt. vii. 3, we would cordially subscribe.

"A sectarian or proselyting spirit, which attempts only to bring men over to a certain set of opinions, and a certain course of practice, for mere party purposes, and where love to God's truth is disregarded, is despicable, and subversive of the peaceable spirit of the Gospel. Too much of this spirit is indulged by professed Christians. And against it, watchfulness, fasting, and humble prayer, are the best antidotes. But the spirit of the Gospel is a very different spirit from that, which would censoriously 'judge a brother, or set at nought a brother.' 'We must all stand before the judgment seat of Christ.'"

#### THANKSGIVING.

The 29th of Nov. inst. is appointed by the Governors of Maine, N. Hampshire, Vermont, Massachusetts, and Connecticut, as the day of public Thanksgiving.

It is pleasant to see so large a portion of our highly favored country, uniting at the same time in offering up their grateful acknowledgements to the God of all our mercies. We think it would give additional interest to the occasion, if it could be universal.

The second Thursday in November is set apart by the General Assembly of the Presbyterian Church, as a day of Thanksgiving, Humiliation, and Prayer to be observed by all the Churches under their care in the United States.

For the Religious Intelligencer.

#### INFANT BAPTISM.

MR. WHITING.—In the 13th number of the present volume of the Religious Intelligencer, I made a communication in relation to the subject of Infant Baptism. As far as I can judge of my own feelings, I did not take up my pen with a contentious spirit; and it is my prayer to God, that I may still be preserved from such a spirit, whatever remarks my statements on this controverted subject may draw forth from those whose sentiments are different from my own. In this petition, let me hope to be joined by all, on both sides of the controversy, who call on the name of Jesus Christ our Lord, both *theirs* and *ours*. And may I not also request the lovers of truth, on both sides of the question, to pray, that what I shall write may be in accordance with truth, and that it may do something towards pulling down this wall of separation which is between us.

The observations which I made on Mark, xvi. 16, and Rom. iv. 11, were not considered as furnishing any direct proof in favor of infant baptism. My object was not to prove infant baptism from the passage in Mark: but by comparing it with the passage in Romans, I thought the reader could not help perceiving that a belief, either in believers' baptism, or in believers' circumcision, did not of necessity exclude a belief in the baptism or circumcision of their infant seed. I did not proceed to draw any inference in favor of the baptism of infants, from the acknowledged practice of circumcising them. On this topic I did not enter. So far as believers' baptism has been considered as a proof against the baptism of their offspring, it was the design of my remarks to show that it had no weight. Pedobaptists and Antipedobaptists agree in holding to the baptism of believers on a profession of their faith in Christ; and Abraham and his descendants held to the circumcision of believers on the profession of the same faith. See Rom. iv. 11, with Exod. xii. 48, 49.

In the present communication, it is not my design to proceed to offer reasons for my belief in the practice of infant baptism. If there should be any of my readers, who are prepared, at the very mention of *baptising infants*, to cry out, "It is *foolish* and *absurd*," there is not much hope that arguments, however scriptural and sound, will have weight on their minds. All I shall seek at present, is to procure the candid attention of my readers to the arguments which I may be enabled hereafter to present to their view. It is not my desire to force my belief on any one. If, however, I have light on an important point of doctrine or practice, which has hitherto been hid from some of my brethren, it is my desire to be made an instrument of enlightening them. If what I call light should, on any point, prove to be darkness, may Divine mercy prevent my readers from being bewildered by that darkness? Believing, as I do, that my sentiments on this subject are in accordance with the word of God, I wish to prepare their minds to hear, without prejudice, what I have to say.

That no reader may be prevented from hearing arguments in favor of the baptism of the infant seed of



believers, should any thing worthy to be called arguments be offered, suffer me first to make an attempt to convince him, that such a practice is not, in its very nature, foolish and absurd. It was before intimated that if the passage in Mark furnish any arguments against the baptism of the infant seed of believers, the passage in Romans would furnish arguments of equal weight, and indeed of the same kind, against the circumcision of the infant seed. Does any one say, The baptism of an infant is, in its very nature, a foolish thing? Why, I ask, is it any more foolish than the circumcision of an infant? and yet this, it is conceded, was not an invention of man, but an appointment of the only wise God. If it be said, "Baptism is a holy ordinance," I ask, In what sense is it any more of a holy ordinance than circumcision? If it should be said, "It was administered to believers"; so was circumcision. If you say, "Baptism was administered to believers to denote that they were such, to be a seal of their faith"; this was equally true of circumcision. If you say that baptism is an ordinance, designed to initiate believers into the visible church; the same was true concerning circumcision. When a heathen desired to join himself to the congregation of Israel, he was initiated by this seal of the righteousness of faith. This is made plain by Exod. xii. 48, 49. Should it be said, that baptism is an outward sign of the inward grace of regeneration; that baptism with water represents the baptism of the Holy Ghost: it is equally true, that circumcision in the flesh was designed to represent the circumcision of the heart, made without hands; that is to say, by the Spirit of God. Will not every argument which is urged against the baptism of infants, on account of the manifest absurdity of the thing, bear hard on the wisdom of God, in once ordaining, that a rite of a similar import and significance should be administered to the seed, as well as to believers themselves? I wish to be understood: I do not bring this forward at present, for the sake of proving that infant baptism is an institution of divine origin; but merely to show, that if there be any proof in its favor, such proof should not be rejected on this ground.—That the thing is in itself too foolish and absurd to admit of proof.

But how, says one, can my conscience be satisfied when I become a believer in Christ, unless I do myself take the appointed seal of faith? How can I be satisfied with that in which I had no agency, and of which I was perfectly unconscious? I answer, Just as Isaac was satisfied with the circumcision which was administered by his father, and on account of his faith and not his son's. Abraham, when he was circumcised, was active in the reception of the seal; for it was a seal of the faith which he had, yet being uncircumcised: but Isaac was passive in receiving the seal; and did not receive it as a *believer*, but merely as a *child of a believer*. Yet nothing more was necessary to give full satisfaction to the mind of the son, when he came to possess the same faith with his father, than to be made acquainted with the nature of the covenant, into which he had been brought by the faith of his parent, and to know that he had received its seal by the command of Jehovah. I do not, at present, proceed to say that the convert among ourselves who received baptism in his infancy, on account of the faith of his parent, ought to feel satisfied with his baptism: but this is evident, that there is no difficulty in the thing itself; it being just as easy for him to be satisfied with the baptism which was administered before his remembrance and without his consent, as for the son of Abraham to be satisfied with the circumcision which was administered to him under similar circumstances.

That Isaac, at eight days old, did by a divine command receive the sign of circumcision, which the apostle informs, (Rom. iv. 11.) his father Abraham received subsequent to his faith, and as a seal of it,

is enough to satisfy the mind of one baptised in infancy, that the thing itself is not foolish; and must therefore be disproved and done away by some better argument than mere *ridicule*. In the case of Isaac he can see, with clearness, such things as these:—That it is not, in the very nature of things, foolish and absurd to put a holy seal on an unconscious babe; even the seal of a covenant which, at this time, he can know nothing of; that it is not foolish to place on him the same seal which is worn by his parent; and which, when received by the parent, was designed to evidence the fact, that he had already taken hold of the covenant. He can also see that a covenant seal, affixed in infancy, need not necessarily be repeated in mature age, in order to be the seal of a personal faith and interest in such covenant. This view of the subject, though it may not be sufficient to establish him in the baptism which he received in his infantile state, may at least be sufficient to keep him from renouncing it for its silliness and absurdity. Indeed, the fact that the all-wise God instituted the circumcision of infants in his ancient church, should not only protect *infant sealing*, in whatever form, from being treated with contempt, as though it were a childish folly; but is well calculated to lead to the conclusion, that it is a thing which may tend greatly to promote the interests of true religion. Surely had not this been its tendency under the former dispensation, the God of Abraham would not have instituted it: for he gave his people right judgments and true laws, good statutes and commandments. But we waive this argument for the present, and wish only to impress this thought,—That the sealing of the infant seed of believers with the same holy seal which is a token of their own faith in Christ, is not, in itself considered, an absurd and foolish thing.

ISAAC.

For the Religious Intelligencer.

#### SEEK FIRST THE KINGDOM OF GOD.

EXAMPLE.—Deac. Solomon Goodell, who died at Jamaica, Vt. in Sept. 1815, furnished a most remarkable case of Christian liberality. He pursued a course of charity as a business for life, with a laborious perseverance, and a perseverance as rare as it is honorable.

For many years he was in the habit of giving \$100 a year to the Connecticut Missionary Society, and \$50 yearly to the Hampshire Missionary Society. He often gave \$50 at a time for other objects connected with Christian charity, and many smaller donations.

When the American Board was formed, he did not wait for an agent to visit him: but called on Dr. Lyman, of Hatfield, at a distance of more than 50 miles, to say that he wished to subscribe \$500 for immediate use, and \$1000 to the permanent fund. He would pay \$50 as earnest-money, and forward the remaining \$450 as soon as he could raise it; and would pay the interest annually upon the \$1000 until he could pay the principal. This he complied with and just before his death he transferred mortgage securities amounting to the \$1000, and \$1059 37 over. Besides this, he made intermediate donations, amounting to \$1000 more. At one time he brought to Dr. Lyman the sum of \$465. After the money was counted, Dr. Lyman said to him, "I presume you wish to have this sum endorsed on the note of \$1000." "O no," was the reply, "I believe that note is good yet. This is a separate matter to be sent towards repairing the losses of the Baptist missionaries at Serampore." He regretted that he had not been able to make it up \$500, but perhaps he should do it still before long, and said, that if any of the bank notes proved to be less valuable than specie, he would make up the deficiency.

These were not the doings of a man of princely fer-

tune, but of one of the plainest and most laborious class of Green mountain farmers. His house was comfortable; but, with the farm on which it stood, was worth less than \$1000. His whole property never would have sold for \$5000. All his money was procured by severe personal labor, or saved by strict frugality, or received as interest on small sums lent to his neighbors. When taking a journey of 50 miles to pay over \$465 of his hard earned property for the circulation of the Scriptures on the other side of the globe, his whole appearance indicated that he was in the plainest class of laborious farmers. His wearing apparel when he died, did not equal in value what is often paid for a single garment by persons who cannot afford to expend any thing in the way of charity.

He had made what he thought a suitable provision for his children, as he passed through life; and by his will left his wife such a portion of his estate as was satisfactory to her, and then made the Board his residuary legatee, with the expectation that the property left to the Board would not be less than \$1000.

He lived and labored for a higher object and nobler purposes, than to have been the founder of states and empires, or to have secured the mere temporal prosperity of millions. The world may talk of greatness. But what is the greatness of the poet, the orator, the warrior, the statesman, or even of the patriot, compared with this? The only question to be asked, is, whether, when he appeared before the tribunal of that Saviour whose cause he held so dear, he was *blamed for doing more than his duty!*

#### REVIVAL AT BEACH ISLAND.

The Charleston Observer contains a communication from the Rev. N. Hoyt, giving an account of a revival which commenced at Beach Island, S. C. in the spring of 1826. "At this time there was an interesting revival of religion in Augusta, and I several times visited and preached in that city. By my visits and labors there, my feelings were very much awakened in reference to the spiritual condition of my own people. My own responsibility, the worth of immortal souls, the danger of impenitent sinners, the shortness of time, all bore with weight upon my mind, till my spirit had no rest. "Son of man, I have made thee a watchman, &c." sounded in my ears by night and by day. I will not attempt to describe the feelings which I then experienced; but will simply say, that, though it had been my happy lot to labor in several revivals of religion, yet my mind was never before so solemnly impressed in view of my own ministerial responsibility, and of the infinitely perilous condition of the unconverted. Being made to feel thus deeply, seeing, as I thought I did clearly, that there was but a very thin partition between the sinner and endless despair, it may be readily supposed that I warned, exhorted and entreated my people both in public and in private, in the most plain and earnest manner, to arouse from their long continued and threatening slumbers. It was soon evident that He who had made the writer feel so much for the people, began to make some of the people feel for themselves. There were some signs of life; a little stir, a tremulous motion among the "dry bones. For this I thanked God and took courage." Meetings were appointed at private houses, which soon became crowded and overwhelmingly solemn. Our assemblies upon the Sabbath became much larger, and a visible, a deep-toned solemnity reigned through the house. Numbers were brought to believe and realize for the first time in life, that they were lost sinners, exposed to the wrath of an offended God. Their former delusive dreams of heaven, vanished "like the morning cloud and the early dew," as they awoke from their long deep sleep of stupidity and unbelief. "What must I do to be saved?" was the anxious interrogation of many, whose voices were almost suppressed with sobbing. Their convictions were remarkably pungent;

but in general, their distress did not continue as long, as in several other revivals which I have witnessed. In some instances their hearts would rise in the most fearful manner, either against God as a Lawgiver, or against the Lord Jesus Christ as Mediator. As to the latter, they felt a strong desire, expressing it without reserve, to go to God directly, without having any thing to do with the Lord Jesus Christ. However, they were at length, as we hope, made willing to submit to God's terms, and brought to accept of pardoning mercy through the "only name revealed under heaven among men" whereby a sinner can be saved. In some cases it seemed as if God opened the eyes of the individual, to see the number, magnitude and demerit of his sins at once. In such cases, of course, the distress was very great, but usually, of short continuance. The storm was soon hushed, and "there was a great calm," as the eye of faith beheld Jesus approaching. For many weeks, it appeared as if not a sermon was preached, nor an exhortation given, nor a visit made in vain. The Spirit of the Lord was truly present to apply divine truth to the consciences, and to fasten it in the hearts of sinners "like a nail in a sure place."

Such was the solemnity of our meetings, that with very few exceptions, the most careless and thoughtless appeared to pause and to reflect, as if conscious that God was with us. During all this the most perfect order reigned in our meetings. In general nothing was to be heard, but the voice of the speaker; except now and then an involuntary sob would break upon the ear, which carried with it its own apology. Sometimes, an individual, whom I had left in the morning in all the darkness and distress attendant upon clear conviction without pardon, would appear in the prayer meeting in the evening, with a countenance so changed as to indicate plainly what had taken place within. I could mention many particulars, relative to individual cases, which no doubt would be extremely interesting to every pious reader, but perhaps it is better to omit them.

There are 37 or 38 who have indulged a hope that they have passed from death unto life, during this work. Among these there are 18 or 19 heads of families, males and females. Our Sunday School has been peculiarly blessed. Both of our Superintendents, 13 or 14 of our Teachers, and 5 of our largest scholars, are among the hopeful subjects of the revival. Formerly, according to the best of my knowledge, there were but two families in the congregation in which family worship was regularly attended; and now, I believe there are 10 or 12 families that avail themselves of that precious privilege. There are several yet seriously inquiring the way to Zion; and a few of these have been solemnly impressed from an early period in the revival. The 2d Sabbath in August was the most interesting day ever known in this place. On that day, the Rev. S. S. D. assisted me in organizing a Presbyterian Church. The candidates having been previously examined, 28 individuals were associated together as a Christian church, not one of whom had ever been a member of a church before. Some who had been examined and propounded for admission, were prevented from coming forward by sickness. The ordinance of baptism was administered to 9 persons only, the others having been previously baptized. After this, we proceeded to the solemn exercise of ordaining a Ruling Elder.

The church being thus regularly organized, between 30 and 40 professed disciples of Jesus sat down to commemorate the dying suffering of their Redeemer, upon a spot and in a house where a similar scene was never witnessed before. The house was crowded almost to overflowing by a solemn and attentive audience. It was a day never to be forgotten by the writer, nor as it is to be hoped, by any of those who on that occasion publicly took upon them the vows of the Almighty.



## ANSWER TO PRAYER.

*To the Editors of the New-York Observer.*

It may be recollected by many of the readers of your paper, that the Conference of Churches in Greene County were convened in this place in the month of June last, and found much reason to lament the low state of religion in their bounds; in view of which, they requested, through the medium of the *Observer*, that those churches in our land, which were blessed with a revival of religion, *would pray for THEM*; that the same Spirit of grace from on high might come down upon this part of Zion. Those churches and those friends of the Redeemer, who have complied with that request, will rejoice to learn, that a blessed work of divine grace has commenced in this town, and is hopefully in a state of progress. Already have those who have prayed, much reason to thank God and take courage in their supplications, that these mountains may no longer be as the mountains of Gilboa; but that God will "open rivers in all these high places, and fountains in the midst of all these vallies."

The friends of the Rev. Mr. Nettleton will also be gratified to learn, that he has been strengthened, in his feeble state of health, to perform considerable labor here for several weeks past; but he will shortly go to a southern climate to spend the winter.

S. C.

*Lexington Heights, N. Y., Oct. 9.*

## RELIGION IN GEORGIA,

The editor of the *Washington News*, after copying the paragraph published by us a few weeks since, relative to the state of religion in Georgia, adds the following confirmation of its correctness:—"To the above statements we feel no ordinary pleasure in adding the testimony 'of our own evidence, that a Revival has commenced in our own State, unprecedented and thrice happy. We have heard, not only of entire families being converted, but in several instances whole neighborhoods have grounded their rebellious arms against their Maker. Places heretofore obdurate in opinion, or pertinaciously opposed to all revealed religion, have in a few days past, been broken up in their bulwarks of scepticism—have been converted to the *true faith*—and the sweet song of Zion is now thrilled upon tongues, which were so lately wont to vociferate, in idleness or derision, that NAME, the mention of which should only accompany thoughts the most sublime, and gratitude the most unbounded."

It is added, that since January last, more than *thirteen hundred* persons have been added to the Methodist Episcopal Church.

## LOTTERIES.

*Minutes of the Appomattox Baptist Association.*—"To the following Query referred, by our last association to the consideration of the present: "*What course should the Church of Christ pursue with a minister or other member who may, since his union with the Church, have purchased or sold Lottery tickets?*" We answer, that, if hereafter, a minister or other members, have been instructed upon this subject, should engage in buying or selling Lottery tickets, or should hold it to be a

Christian privilege thus to act, *he should be treated as if he had engaged in horse racing, card-playing, or any other detestable species of gaming.*—*Col. Star.*

*From the Visitor & Telegraph.*

## THE CAUSE OF THE BIBLE IN VIRGINIA.

The white population in Virginia is about 600,500. Allowing five persons to a family, Virginia has 120,665 families of whites. From the best information we can get, there is no presumption in stating, that one fourth of these families are without the Bible. We have then 30,250 families or 161,250 individuals growing up amongst us, without the word of God in their houses, and consequently almost destitute of wholesome and sound morality. Perhaps some may be forward to think, that we have overrated the number of the destitute—and that more than three fourths of the white population already have the Bible. But no: we fear if the true state of the case were known it would prove less favorable, than our hypothesis makes it. In many counties a Bible or a Testament may be found, perhaps, in almost every house, while in *others*, nearly as populous, the Bible is hardly known. You will find men who are intelligent and sometimes tolerably well read in other respects, while on the subject of religion—of the Bible—the greatest of all subjects—they are totally ignorant. This is not fiction or theory—it is sober fact.

## SYNOD OF NORTH CAROLINA.

*Extract of a letter, dated Salisbury, N. C. Oct. 8, 1827.*

The Synod of North Carolina met in this town on Wednesday evening last.—This Synod has *fifty seven* ministers of the gospel, *thirty-five* of whom were present at the late meeting.

Since my arrival here, many facts of an encouraging nature has been made known to me, relating to the history of the Presbyterian church in this state. Within a few years the number of its ministers have been doubled. The efforts of its Missionary Society have been crowned with signal success. By the labors of its missionaries many souls have been converted—desolate waste places have been organized and are now blessed with the labour of faithful pastors—hundreds of children and youth have been collected in Sabbath schools, and much good seed has been sown which will ere long spring up and bear fruit unto everlasting life.

Meetings for prayer—and sermons have been regularly attended from day to day since the opening of Synod by very large congregations.—Yesterday several hundreds came to the Lord's table and publicly professed their love to him and his people in commemorating his sufferings and death. A few received this ordinance for the first time. To them and many others it was a solemn and joyful season. The dedicatory vows there made, are recorded in heaven, and will, it is believed, long be remembered on earth.—*ib.*

Rev. Menzies Rayner, formerly Rector of the Episcopal Church in Hartford, and late Rector of the Episcopal Church in Huntington, has accepted the call of the Universalist Society in Hartford.—*Springfield Rep.*

## Poetry.

From the Episcopal Watchman.

## APPEAL FOR MISSIONS.

Stewards of God! his richest gifts who hold  
 Sublime dispensers to your brother's need,  
 Can Charity within those breasts grow cold,  
 Where Faith and Hope have sown their holy seed?  
 Hoard ye the stores of Heaven?—Ah, then beware  
 Lest its pure manna turn to bitterness and care.

Stewards of God! replete with living bread,  
 Shall any famish in your rosy path?  
 Have ye a garment which ye will not spread  
 Around those naked souls in Winter's wrath?  
 Ye see them sink amid destruction's blast,  
 Unmoved ye hear their cry!—*What will ye plead at last?*

Ye have that cup of wine which Jesus blest  
 At his last supper with the chosen train,—  
 Ye have a book divine, whose high behest,  
 "Go, teach all nations," sends its thrilling strain  
 Into your secret chamber. Can it be  
 That selfishness enslaves the souls by Christ made free?

Do ye indeed on time's tempestuous shore  
 Wear the meek armor of the Crucified?  
 Yet stretch no hand, no supplication pour,  
 To save the fainting souls for whom he died?—  
 God of all power!—what but thy Spirit's flame  
 Can ope the eyes of those who dream they love thy name?

Where is your heathen brother?—From his grave  
 Near thy own gates, or 'neath a foreign sky,  
 From the thronged depths of Ocean's moaning wave,  
 His answering blood reproachfully doth cry.  
 Blood of the soul!—Can all earth's fountains make  
 Thy dark stain disappear!—*Stewards of God, awake!*  
 H

## DAILY RESOLUTIONS OF LAVATER OF ZURICH.

I will never, either in the morning or evening, proceed to any business, until I have first retired, at least for a few moments, to a private place, and implored God for his assistance and blessing.

I will neither do, nor undertake, any thing, which I would abstain from doing if Jesus Christ were standing visibly before me; nor any thing of which I think it is possible that I shall repent, in the uncertain hour of my certain death.

I will, with the divine aid, accustom myself to do every thing, without exception, in the name of Jesus Christ, and as his disciple; to sigh to God continually for the Holy Ghost; and to preserve myself in a constant disposition for prayer.

Every day shall be distinguished by at least one particular wish of love.

Wherever I go, I will first pray to God that I may commit no sin there, but be the cause of some good.

I will never lay down to sleep without prayer, nor, when I am in health, sleep longer than, at most, eight hours.

I will every evening examine my conduct through the day by these rules, and faithfully note down in my journal how often I offend against them.

O God! thou seest what I have here written. May I be able to read these my resolutions every morning with sincerity, and every evening with joy, and the clear approbation of my conscience.

## MAXIMS.

He hath made a good progress in business that hath thought well of it beforehand. Some do first, and think afterwards.

If a man cannot find ease within himself, it is to little purpose to seek it any where else.

Use law and medicine only in cases of necessity; they that use them otherwise, abuse themselves into weak bodies and light purses; they are good remedies, bad businesses, and worse recreations.

Knowledge will soon become folly, when good sense ceases to be its guardian.

## DEATH OF BISHOP KEMP.

It is with feelings of deep regret, (says the New-York Spectator) that we record the death of this amiable and exemplary prelate, which has resulted from the accident we mentioned yesterday. He died at Baltimore on the 28th inst., at a quarter past one o'clock, P. M. The Baltimore Gazette pays the following just tribute to his memory:

"The meekness with which this distinguished Divine bore his high faculties, had endeared him in a peculiar degree to those whom Providence had placed under his pastoral charge, whilst his uniformly unassuming deportment and upright conduct, secured to him the profound respect of those with whom he acted in the general intercourse of life. As the head of the Church over which he was called to preside in this diocese, his loss will be long and deeply lamented; as a private individual, those who were bound to him by the closest ties of relationship and friendship can alone form an estimate of the extent of their bereavement."

The accident which has occasioned the death of Bishop Kemp, and by which others were severely hurt, was owing to furious and careless driving. It is also supposed that the driver was intoxicated. The Baltimore papers say that instances of a like character occur daily in the neighborhood of that city.

## ORDINATION.

Wednesday, October 24th, 1827, the Rev. Joseph Whiting, of Milford, and late of Yale College, was ordained at Cheshire, and installed Pastor of the First Congregational Church and Society in that place. Sermon by Rev. Dr. McEwen, of New-London. We are not able to notice the different performances on the solemn occasion, but we are happy to state that an unusual degree of harmony and prosperity pervades the Church and Society.

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